# CATHOLICISM

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# Preface

In our day, serious efforts are being made from various sides to bring Christians of different confessions closer together. Many seek a "path to unity." The present booklet has been composed in response to a request repeatedly expressed to its author by Orthodox laymen and clergy: "We do not know Catholicism at all. It is time for us to get to know one another. Write at least a small book that would give a general idea of the structure, spirit, and activity of the Catholic Church."

Much is being done to familiarize Catholics with Orthodoxy. In this regard, one should especially note the book *L'Orthodoxie* by Protopresbyter Sergius Bulgakov. In a number of Catholic journals, one often encounters articles by Orthodox authors about one or another aspect of Orthodoxy. It is both desirable and natural that something likewise be done on the Catholic side to acquaint Orthodox readers with the Catholic understanding of the Kingdom of God on earth.

The booklet now offered is not intended as "propaganda." Therefore the reader will not find in it theological "proofs" in favor of Catholicism or "answers to objections." Elements of apologetics appear only insofar as apologetic conclusions follow of themselves from certain facts—facts which cannot be passed over in silence by one who wishes to give the reader a correct, and not a distorted, understanding of Catholicism.

# 1. The Catholic Idea

The Church, having as its Head our Lord Jesus Christ and being His Body, must be like Him. Therefore it is entirely human and at the same time deified through union with Christ, sanctified by Christ's grace. It is not only the kingdom of divine love and supernatural life in Christ, nor only an organized human society with a religious purpose: it is both, and in the highest degree, in perfection. Just as Christ is "the way, the truth, and the life," so His Church lives by the life of the Holy Spirit in us, is "the pillar and ground of the truth," and is the path that leads to truth and life—the totality of the means of salvation established by Christ, themselves entirely human, yet by the will and power of Christ infallibly leading to salvation.

Just as Jesus Christ is fully man, and not half-man or an apparent man, so too the Church, founded by the Savior on earth, is fully human: it presents itself as a "perfect society," that is, an association of people striving toward one common goal—in this case, eternal life in Christ—under the guidance of one supreme, common governance, entirely distinct from and independent of other human societies, and possessing all the necessary means for achieving the intended goal. Christ laboring and suffering on earth is the model and highest norm for the Church militant on earth, just as Christ glorified and transfigured in the heavenly Kingdom is the model for the Church triumphant, heavenly.

The Church was established by the Savior so that her children might attain eternal salvation in union with the Father, and the Son, and the Holy Spirit. Therefore she cannot be of a different nature from the salvific institutions that she organically brings forth, from the holy communities and monasteries in which the spiritual and grace-filled life flourishes. In both cases the guiding principle is one, flowing from the entire economy of salvation given by the Lord through the Incarnation, and from the example set for each of us and for the whole Church by her Head, the God-Man. What is this principle? The answer to this question is easily found in the rules of exemplary Christian monasteries. According to the rule of St. Pachomius, "the monks of all the monasteries formed one brotherhood, bound by the unity of spirit, governance, and economy. All things were administered by one chief Abba. Yet each monastery had its own superior who, depending in all things upon the chief Abba, held everything in the monastery in his own hands."[1] In the *Rule of the Holy Fathers Serapion and Others* we read: "We consider it best that they (the monks) gather together in unity and live in obedience to one most experienced elder, following his commandments as the promptings of the Holy Spirit. Therefore we decree that many brethren gather into one monastery and live together in unanimity and reciprocal love. How to preserve this unanimity and love, with God's help we shall also show. We decree that over all the brethren gathered together there shall preside one elder, from whose counsel and command no one should depart; but as to the Lord Himself, so let all obey him."[2]

We find this same principle—the realization of grace-filled conciliarity and common life in Christ through obedience to one superior, the expresser of Christ's will—in St. John Chrysostom's commentary on the Acts of the Apostles, that history of the first days of the Church: all live in unanimity and brotherly love because to one, Peter, "all have been entrusted," "Christ has committed His flock to him."[3] Chrysostom defines the relation of a bishop to the flock in his diocese in these terms, setting forth a general principle applicable, of course, to the entire Church: "For we are all brothers, and we have one Master; but even among brothers it is necessary that one give commands and the others obey."[4] According to Chrysostom, without "authority" there can be no "unanimity," and therefore no spirit of conciliarity and love: "Everywhere God has established ranks and the diversity of authority, so that all may remain in unanimity and great concord."[5]

This same principle of combining conciliarity with unified authority, this same conviction that without perfect obedience—after the example given by the God-Man—true Christian brotherly love cannot exist, we find strongly expressed in the rules of St. Basil the Great, and in the writings of St. Leo the Great, St. Gregory the Dialogist, St. Theodore the Studite, and many other great ancient ascetical writers and Fathers of the Church.

The foundation of the grace-filled life and the union of all in Christ is humility, manifested through filial obedience to the superior-father, the representative or vicar of Christ, the Head of the Church, on earth. Without a common father, there are no brothers.

The consistent, complete, and comprehensive application of this great principle of spiritual perfection to the entire divine economy of salvation, to the Universal Church in her parts and in her totality—this is the "idea" of Catholicism.

# 2. The External Appearance of the Catholic Church

Approximately half of all Christians on the globe belong to the Catholic Church. There are about 380,000,000 Catholics. *[Here and below all figures, as well as the structure of the departments of the Holy See, reflect the state of the 1940s — editor's note.]*

In Europe, Catholics form the majority of the population in Italy, France, Spain, Portugal, Belgium, Ireland, Poland, Czechoslovakia, Austria, Lithuania, Croatia, Slovenia, and Hungary. In England, despite centuries of attempts by the Anglican state authorities to expel or destroy all Catholics, after the granting of freedom of conscience to citizens in the nineteenth century, the number of local Catholics grew to 2,500,000. In Holland, Catholics constitute almost half the population; in Switzerland, one-third; in Germany, 40% (Catholics are the majority in Bavaria and the Rhine regions). In Romania there are about 1,500,000 Catholics, most of the Byzantine rite. In Western Ukraine (Galicia) there were, before the last war, 3,500,000 Greek Catholic (Uniate) faithful; in Russia, about 1,000,000 Catholics of the Latin rite, who now remain without pastors. In Greece, Albania, and Bulgaria there are several tens of thousands of local Catholics. Very few Catholics live in Denmark, Sweden, Norway, and Finland.

In the United States there are approximately 27,000,000 children of the Catholic Church. In Canada almost half the population is Catholic. In Central and South America almost all inhabitants are Catholics. It is interesting to note that, on average, the "percentage" of Catholics is higher in America than in Europe.

In Asia, Catholics are scattered in sparsely populated dioceses throughout the entire Near East; they are quite numerous among the Armenians, Greek-Melkites, and Maronites. In Persia they are few. In India there are about 5,000,000 local Catholics; they have their own canonically established hierarchy. More than 4,000,000 Chinese profess the Catholic faith. In Korea there are about 100,000 local Catholics, and approximately the same number in Japan. In the Philippine Islands, Catholics (8,500,000) constitute the majority of the population.

In Africa there are several million native Catholics; they are numerous in the Belgian Congo and in Uganda.

In Australia, approximately one-quarter of the population is Catholic. On the islands of Oceania about 300,000 native Catholics live.

Catholic missions are spread throughout every region of the globe accessible to Catholicism. For Christ commanded: "Go therefore and teach all nations" (Mt. 28:19). There are no Catholic missions in Siberia or in the Russian possessions of Central Asia, owing to the radical resistance first of the Tsarist government and then of the Bolsheviks. Until now, parts of Tibet, Nepal, and certain other remote corners of distant lands have also remained inaccessible to Catholic apostolic activity. Laboring for the conversion of pagans, besides European and American clergy, are 5,400 native priests (there are already many bishops from the local population) and more than 20,000 native monks and nuns. For providing material and spiritual assistance to

missionaries, several organizations and unions exist in Europe and America, among which the "Missionary Union of the Clergy" stands out; more than 200,000 priests are its members. Pagans in Catholic missions are deemed worthy of holy baptism only after two to three years of thorough preparation. The number of annual conversions varies; in 1933 more than 400,000 pagans were joined to the Church.

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The supreme archpastor of the Catholic Church militant on earth is, as is well known, the Pope, the Bishop of Rome, the "head of all heads," in the expression of St. Theodore the Studite. He governs the earthly portion of the Church as the common father and "servant of the servants of God." Assisting him in this are the permanent synods known as the "Roman Congregations," in which the principal role is played by the cardinals—the highest ecclesiastical dignitaries—appointed by the Pope; their number fluctuates between 50 and 70. Some of them reside permanently in Rome, while most are archpastors of large dioceses in Europe and in other parts of the world; in America there are now 8 cardinals, in Asia 3, and in Africa and Australia one each. Almost all cardinals are of episcopal rank, though there are also cardinals chosen from among simple priests or hieromonks. All cardinals—and only they—have the right to vote in the election of a new Pope at the so-called "Conclave." At present, the majority of the cardinals are not Italians.

In the Roman Congregations, the more important matters are decided by the assembly of cardinals; their decisions are confirmed by the Holy Father. Ordinary matters are decided jointly by the cardinal-prefect of the appropriate congregation and his collaborators. In all important decisions of the congregations, great weight is carried by the "opinions" of the so-called "consultors" (advisers), who are usually chosen from among learned specialists teaching in the ecclesiastical academies and theological faculties of Rome; the majority of them are foreigners, called to Rome because of their outstanding knowledge and experience.

These are the principal congregations:

1. The **Congregation of the Holy Office** oversees the purity of doctrine throughout the entire Church.

2. The **Consistorial Congregation** establishes new dioceses when necessary and oversees the appointment of suitable and worthy persons to episcopal sees.

3. The **Congregation of the Council** supervises the proper fulfillment of their duties by the clergy.

4. The **Congregation of Religious** is the supreme authority in matters concerning all monastic orders, their mutual relations, and so forth.

5. The **Congregation of the Sacraments** ensures the correct administration of the holy sacraments.

6. The **Congregation of Rites** oversees good order in the liturgical life, and also prepares the canonizations of saints.

7. The **Congregation for the Propagation of the Faith** administers the missions among the pagans.

8. The **Congregation of the Eastern Church** oversees the affairs of the Catholic Churches of the Eastern rites.

For relations on religious matters with the governments of various states—especially those that have ambassadors at the Vatican—and for the development of "concordats" (agreements) with states, the **Secretariat of State** exists.

The totality of all these institutions is customarily called the **Holy See**.

Affairs in the congregations—just as, moreover, in all Catholic diocesan and parish administrations—are not decided arbitrarily or capriciously, but according to the precisely and clearly expressed articles of the **Code of Canon Law**. From time to time, this code is carefully reviewed by the supreme ecclesiastical authority; all that is outdated is removed from it, and new canons required by the particular conditions of the given epoch are incorporated into it. For the Catholic Churches of the Eastern rites, a special code of canons is now being developed.

Subject to the Holy See are 1,210 bishops who govern local Churches. In addition, there are quite a number of vicariate bishops; these vicars assist the ruling bishops, work in the Roman congregations, or labor in foreign missions.

Some bishops bear the rank of patriarch, primate, metropolitan, or archbishop. However, in hierarchical terms, these ranks have now lost to a considerable degree their former significance; far greater weight is carried by the local synods of bishops of a given country, convened quite often—if not annually—for the unanimous and joint resolution of questions connected with local conditions.

A bishop is the father in his diocese. He appoints parish priests, taking into account, of course, the wishes of the best among the parishioners.

According to Catholic teaching, the laity do not possess a decisive voice in matters of doctrine and pastoral authority, for Christ Himself established a teaching hierarchy, and the bishops receive their authority from Christ, the Head of the Church, and not from the flock. Catholics also consider it inadmissible for the state to administer ecclesiastical affairs.

But the laity take a very active part in the life of the Church as scholars, writers, public figures, and as members of influential local and international confraternities and unions. It is sufficient to mention **Azione**

**Cattolica**, that association into which tens of millions of lay Catholics enter for the sake of harmonious "action" in the spirit of Christ.

Let us note, incidentally, that "Christian democracy" and other similar organizations in Italy, France, Germany, and so forth, do not represent ecclesiastical unions, but political parties inspired by Catholic principles of social life.

# 3. Doctrine and Theology

Catholics confess all the dogmas proclaimed by the ancient Ecumenical Councils and at that time affirmed by the Apostolic Roman See. But the Catholic Church did not stop at the era of the first seven Ecumenical Councils and continues to advance along the path of the gradual unfolding of divine truths.

Besides the truths directly expressed in Holy Scripture (for example, that God is good) or in Tradition, there are truths which, although contained within the data of Revelation, are contained there implicitly or indirectly, so that their indisputable certitude can be established only after long, careful, and comprehensive study of the question—after resolving difficulties and objections, precisely determining the meaning of theological terms and the expressions of Holy Scripture, and so forth. Thus, for example, four centuries passed before the dogma of the divine maternity of the Most Holy Virgin was definitively defined. Such gradual awareness and manifestation of divine truths is called the **dogmatic development of doctrine**. It is essential for the Church and is a sign of her vitality: the inexhaustible truth of God is assimilated by the conciliar consciousness of the Church only gradually and in part. Therefore, the maturation of dogmatic definitions could not have ceased in the eighth or ninth century; such a substantial change, such a fundamental innovation or rupture in the very essence of Christianity and of the Church, is impossible.

The Catholic Church acknowledges as dogmas of faith not only those definitions of the fifth or sixth century which are also acknowledged in Orthodoxy, but also later ones—for example, the dogma of the **Immaculate Conception** of the Mother of God, that is, the teaching that the Most Holy Virgin was freed by the power of Christ's future merits from the stain of original sin at the very moment of the creation of her soul. By St. John of Damascus, who, as is known, summed up the teaching of the Holy Fathers of the Church, the same doctrine—in veiled form—is expressed thus: just as the sun shines from the very instant of its creation, so the sanctifying grace shone from the very beginning in the soul of the Mother of God (*First Homily on the Dormition of the Mother of God*).

The popes do not create new dogmas or new truths; they watch over the achievements of theology, observe the grace-filled fruits of holiness produced by one or another theological teaching, encourage scholarly research related to it, and assist in resolving the inevitable conflicts between the opinions of individual theologians. When, after several centuries of such conciliar labor by the whole Church, it has been

definitively clarified in what sense a particular theological teaching is true, a Council or the Pope, in grace-filled unity with the entire Church, clothes this teaching in a precise formula, also carefully thought out. This is a *"dogmatic definition."*

Indeed, the Church does not create any truths at all, but perfects herself in their reception and manifests them. In the entire New Testament there is no explicit reference to the veneration of icons. From the second century, pious images begin to be used for the instruction of the people and the adornment of churches. In the fifth century true veneration of icons appears. From the seventh century questions of icon veneration begin clearly to enter into theology.

Theology in Catholicism—now as in the early centuries—is not a mere succession of various private theological theories, as in Protestantism. Thanks to the presence of a universal unifying center, it is possible to conduct fruitful debates; a vast field is opened for sound theological initiative; there is a living competition and mutual assistance in scholarly research. Therefore, in Catholicism there have always been several theological "schools," differing in particular questions yet united in what is essential. Certain monastic orders—for example, the Dominicans—have great merits in this field.

Faith in the dogmas, according to the Catholic understanding and according to the teaching of the Fathers of the Church, is not received by feeling, sentiment, or pliancy before external influences, such as tribal traditions or personal inclinations. Faith is accomplished in our spirit and is the voluntary and sacrificial submission—assisted by grace from above—of our intellect and our will to the divine truths offered to us by God in Holy Scripture or through the teaching Church. The truths of Revelation surpass the human intellect; they are in themselves incomprehensible, for the infinite cannot be contained within the human—that is, the limited. But from this it does not follow that faith is irrational, for reason itself requires the submission of our spirit to its Creator, the Lord God.

Theology is not a collection of sayings from Holy Scripture or from the writings of the Fathers of the Church. It is the thoughtful, scientific, well-grounded, relative elucidation of the truths contained in such sayings and presupposed by them. For this reason Catholicism has developed a profound philosophy. The Fathers of the Church were, for the most part, great thinkers; it suffices to mention the name of Blessed Augustine. St. John of Damascus (8th century) was the father and founder of scholastic philosophy, which reached unprecedented flourishing in St. Thomas Aquinas (13th century).

A deep philosophical and theological education is necessary for a priest-pastor, so that he may enlighten others and not lose his own way in the boundless forest of human false teachings. Therefore the Catholic Church requires of candidates for the priesthood very serious knowledge in the sacred sciences. As a result, there are so many ecclesiastical academies in Catholic countries with a seven-year course for those who have completed secondary education. Catholic ecclesiastical academies and theological faculties exist not only in Europe and America, but also in India, Japan, China, and Australia. Let us note in passing that most of the

famous universities of Western Europe (the Sorbonne, for example) owe their origin to higher Catholic theological schools.

Alongside dogmatic theology, **moral theology** is highly developed in Catholicism. Its highest norms are, of course, the teaching of Christ and the apostles. It is also guided by the principles of the natural moral law, implanted by the Creator in the very intellectual-volitional nature of man and briefly expressed in most of the commandments of the Lord. The Catholic Church considers it inadmissible that the moral conduct of Christians be determined by state authority, by external considerations, by national tastes, tribal prejudices, and the like. The Catholic Church has always defended the principles of Christian morality—for example, the indissolubility of the sacrament of marriage, or the right of parents to raise their own children—against the encroachments of the powerful of this world and against the influence of seductive and deceptive theories of various doctrinaires. Because of this, she has repeatedly had to endure terrible persecutions (for example, in England under Henry VIII). Morally weak individuals who do not wish to overcome their sinful passions usually leave Catholicism and enroll in some confession where divorce is permitted and where life in general is more comfortable. The Catholic Church often encounters resistance from the lukewarm precisely because she requires of her children not only external worship or religious sentiment, but great self-sacrifice—conduct, in all areas of human life, conforming to the teaching of the Savior: private, family, social, political, scientific, artistic, and so on.

From what has been said, it also becomes clear why the enemies of the Church and of Christianity so persistently slander Catholic moral teaching, distorting it. A typical example of such slander is the widely repeated fiction that Catholic moralists supposedly teach that "the end justifies the means."

In Catholicism, **ascetical and mystical theology** are also very highly developed. From the works of Catholic authors on ascetic and mystical topics one could compile an enormous library of hundreds of thousands of works and more: nothing interests true Catholics so much as spiritual literature. For, as has already been said above, the Catholic understanding of the essence of the Church matured on the soil of the purest patristic spirituality, of the teaching of the ancient Christian ascetics on the unconditional necessity of all-embracing obedience.

## 4. Piety

Catholic asceticism aims to subject the body to the spirit, and the spirit to the divine commandments and the voice of grace; in other words—to subject the lower faculties of the soul, such as the senses, memory, and imagination, to the higher faculties, that is, to the intellect and will, and to subject these latter to the teachings of Christ the Head and to the inspirations of the Holy Spirit. This asceticism does not strive to kill human nature, but to set everything within it in order—Bishop Theophan the Recluse would say "to tune it"—in accordance with the demands of God's law, both natural and revealed in the teaching of the Savior. Therefore, it is not reduced to a mere struggle with the flesh and

bodily mortifications, but embraces the whole person, body and rational-volitional soul. Fasts, night vigils, silence, enclosure, and similar mortifications are prescribed and permitted insofar as they promote the life of the spirit, especially the mortification of pride; they are forbidden and condemned when they nourish self-conceit. A Catholic who wishes truly to be such, and not only in name, is required to fulfill the will of God under the pastoral guidance of the Church generously, constantly, deliberately, joyfully, with boundless love for God and for neighbor. The Catholic Church attaches immense importance to prayer, both public and liturgical, and also private.

A true Catholic, without a very serious reason, does not miss the Liturgy on Sundays and feast days; in him the awareness is very vivid that the Holy Liturgy far surpasses all other services, for in it our Lord Jesus Christ Himself performs the sacred action and, as on the Cross, offers Himself for the salvation of mankind. A Catholic also willingly enters the church at any time to venerate Christ, present in the Holy Gifts in the tabernacle, and to pour out before Him all that has accumulated in his soul. And in general, veneration of the Holy Eucharist is highly developed in Catholicism; among Catholics of the Latin rite it has taken specific forms such as the *exposition of the Holy Gifts*, the Eucharistic procession, and the like.

A devout Catholic gladly receives Holy Communion, not only on great feasts but each Sunday or even daily; for the Eucharist is our principal spiritual food, and a person requires food daily. Catholic priests ordinarily celebrate the Holy Liturgy daily, both for their personal advance in the spiritual life and for the sanctification of the faithful. Since the Holy Liturgy is offered by priests living in every part of the world, one may say that the Eucharistic sacrifice is offered without interruption day and night. Every hour, on average, about 13,000 liturgies are celebrated and more than 1,000,000 Catholics receive Communion. And how much spiritual fervor is hidden beneath these cold numbers!

Frequent Communion presupposes frequent use of the sacrament of penance. In addition, all devout Catholics make an evening examination of conscience daily.

In the spiritual life of Catholics, prayerful meditation plays a very great role, especially in the morning. The Church desires that our piety be conscious, free, prudent, and fully permeated with the teaching of Christ the Savior. Therefore, she is not satisfied with a *passive* fulfillment of religious prescriptions on the part of the faithful: she expects from us active, living, enterprising, and bold participation in her entire life. And for this, it is necessary more often to reflect quietly in silence before God on all the teachings of Christ, to strengthen ourselves in the resolution to conform to them, to weigh the corresponding motives, and to seek the best ways and means for the most perfect possible fulfillment of the will of the Lord in the given circumstances. This is prayerful meditation, which the Church prescribes to all priests and earnestly recommends to all the faithful in general.

To support the spiritual life of the flock, there are available in various languages all kinds of edifying books, booklets, and periodicals, adapted to the different cultural and intellectual levels among the people.

All zealous Catholics greatly value spiritual direction by an experienced confessor, spiritual eldership, and obedience to the ecclesiastical hierarchy, for Christ has given us the example of obedience to God in the person of His vicars on earth.

Mysticism—that is, the highest degree of spiritual, grace-filled, immediate union with God—is highly esteemed in Catholicism. Literature on this subject constitutes one of the principal divisions of Catholic theological bibliography. But Catholics are wary of every form of *delusion* (prelest). They strive not so much to enjoy, here on earth, direct

communion with the Holy Trinity, as to fulfill sacrificially in all things the will of God; for this is the only sure path to genuine, unblemished union with the Father and the Son and the Holy Spirit in eternal life.

Life in Christ is accomplished in Catholicism through complete dedication to Christ, the Head of the Church: to Christ as the Source of grace, through frequent, sincere, and humble reception of the holy sacraments; to Christ as the Ruler of the Kingdom of God on earth, through filial obedience to His representatives on earth; and finally to Christ as the Model of all virtues, through whatever imitation of His virtues is possible—His service to neighbor, His divine-human love. For a Catholic, Christ's love for God and for mankind is the center and hearth of all his spiritual aspirations. This is why the veneration of the Most Sacred Heart of Jesus—more precisely, of the Loving Christ—has spread so widely and deeply throughout the entire Catholic world.

# 5. The Saints

The presence of great saints in the Catholic Church has never ceased, but one may say that the luminaries of holiness shine with particular brightness and are especially numerous in times of severe trials for the Church. Thus, for example, during the rise and spread of Protestantism, God gave the Church a long series of ascetics who exercised an immense influence on the spiritual and moral renewal of the clergy and the masses.

The number of canonized saints is great. To give some idea of their abundance, let us note only that among Catholic ascetics who lived from the appearance of Protestantism to the end of the nineteenth century and have already been canonized, there are 25 bearing the name Anthony, 31 the name Francis, 22 the name Peter, 58 the name John, and so forth. But the number of those not canonized yet honored locally and privately is even greater. All the major monastic orders—or even each of their "provinces"—possess their own multivolume *menologia*, something like the *Lives of the Saints*, collections of very brief biographies of ascetics of the order or of part of it. Holiness in the Church of Christ wells up unceasingly.

The admission of someone to the ranks of the saints is carried out in the Catholic Church with great strictness and caution and has, as it were, two stages: beatification and canonization. First there is a painstaking investigation of the life of the "servant of God," made famous by his ascetic feats, which continues for decades. When it has been established that in the given case there were no forms of self-deception, no hysterical phenomena, no unhealthy enthusiasm, the question of the virtues of the ascetic is examined. To admit someone to the ranks of the saints, it is not enough to establish that he was a person of "holy life"; it must be proven that the ascetic possessed Christian virtues in a *heroic degree*, that is, in a measure absolutely unattainable by natural human powers and presupposing an exceptional abundance of supernatural gifts of grace. Particular attention is given to humility, for it is the surest indicator of holiness.[6]

Finally, at least two miracles performed by the ascetic must be strictly verified for authenticity. Only then does the Church proceed to beatification—that is, to a canonization of local significance. Only after new indisputable miracles, performed by God in response to the invocation of the blessed one's help, is he admitted to the ranks of the saints proposed for veneration in the entire Church. Martyrs are admitted to canonization only when it has been established that they freely and consciously preferred a painful death to even a seeming denial of Christ and His Church; one who

is simply killed because he is a Catholic is not yet considered a martyr in the proper sense. Canonizations of both stages occur almost every year and are solemnly celebrated in St. Peter's Basilica in Rome, often in groups of several saints together.

Catholic saints are incredibly diverse in every respect. There is nothing stereotyped here; everything is lively and unique, despite the fact that the principles, motives, and principal means of sanctification are identical and unchanging for all. Among Catholic saints there are popes, cardinals, bishops, priests, monks, laypeople; elderly ascetics and youths, even children; learned theologians and illiterate village poor; kings or emperors and shepherds; Europeans and people of color, even black Africans. St. Francis de Sales distinguished himself by refinement and courtesy, whereas St. Benedict Labre was a kind of holy fool, appearing as a simple beggar. There were saints who strove in a wide variety of forms of Christian charity. There were silent mystics, and also talkative and "active" preachers.

Let us mention here some of the many ascetics of piety who lived in the nineteenth or early twentieth century and who had great influence in the Catholic world; some of them have already been canonized.

**Bishops:**

Francis Rüdiger. Anthony Claret (on the island of Cuba). Eugene Mazenod. Justin de Jacobis and Cardinal Massaia (illuminators of Abyssinia). Anastasius Hartmann (a Swiss, missionary in Bengal). The apostles of South America Ezekiel Moreno, Anthony Vicuña, and others.

**Priests of the secular clergy:**

John Vianney, better known as the "Curé of Ars," who by incredible feats of humility and prayer renewed the clergy of France. Joseph Cottolengo: he founded in Turin the *Piccola Casa*, the "Little House" of Providence, where now about 10,000 sick, crippled, deformed persons, and so on, find shelter, food, and every kind of help—supported by the daily voluntary alms of the faithful; the saint's trust in the help of Providence was so great that he forbade his collaborators to keep any accounts and did not want to count those entering the "Little House"; and Providence never abandoned him and helped in miraculous ways. Adolph Kolping, the "father of apprentices" in Germany. Charles de Foucauld, a hermit in the Sahara for the salvation of Muslim nomads (see the article about him in *The Catholic Annual*, number III). Ignatius Falzon, a Maltese, and hundreds of others.

**Monks and hieromonks:**

Clement Hofbauer, apostle and wonderworker of the city of Vienna. Gaspar del Bufalo, founder of the order of the "Missionaries of the Most Precious Blood"; already at six years old he wore a hair shirt and fasted strictly; his sermons were "spiritual earthquakes." Brother Gabriel of the Passionist order, who died at age twenty-three in a rapture of love for God. Michael Garicoïts, a Basque, founder of the congregation of the "Priests of the Sacred Heart of Jesus." Simon Filippóvić, a Franciscan, native of Bosnia. Andrew Garćia, who labored in Chile. The Capuchin Brother Conrad, a monk of astonishing childlike simplicity, who prayed unceasingly to the Mother of God. Father Stephen, who accomplished very much for the improvement of morals in Havana and Guatemala. Father Damien De Veuster, who dedicated himself without reserve to serving the lepers on the island of Molokai in Oceania and himself died of leprosy. "Don Bosco," founder of the Salesian order, which in 860 educational and vocational institutions educates about

700,000 children. Marcellin Champagnat, founder of the order of the "Little Brothers." Vincent Pallotti, founder of the "Society of the Missions," and many others.

**Nuns:**

Thérèse "of the Child Jesus," the Carmelite of Lisieux, who revealed to countless God-seeking souls the path of childlike simplicity; through her intercession many miracles are now performed everywhere. Foundresses of various women's monastic orders: Magdalene Postel, Sophia Barat, and others. Catherine Labouré and Bernadette Soubirous, to whom the Mother of God appeared several times. Maria Barbantini, famed for her care for the poor and sick. Elizabeth Seton, who labored greatly in the United States for the conversion of Protestants. Mary Aikenhead, an Irish ascetic. Paulina Mallinckrodt. And hundreds, thousands more.

**Ascetics among lay men and women:**

Dominic Savio, called the "Eucharistic boy," a youth who lived only fifteen years and in that time succeeded in attaining great holiness. Contardo Ferrini, professor at the University of Pavia and a great saint. Leo Dupont, apostle of Eucharistic life. Frédéric Ozanam, a highly cultured saint, professor of the Sorbonne, the inspirer of the worldwide confraternity of St. Vincent for aiding all those in need. The Englishman Henry Dormer. Maria Clotilde, Queen of Sardinia. Anna Taigi, an exemplary mother of a large family. Pauline Jaricot, who founded the "Society for the Propagation of the Faith," which gathers offerings throughout the world for the support of missions among the pagans. Gemma Galgani, a simple girl who, remaining in the world, through her angelic purity attained the highest degree of mystical union with God. Teresa Higginson, an Englishwoman, a schoolteacher of the people, who for several years lived on the Eucharist alone; and a long list of others...

**Martyrs** (here we mean martyrs in the strict sense of the word, that is, ascetics who freely, joyfully, and with boundless love for their persecutors accepted death and terrible torments for the sake of Christ):

The Lazarist monks John Perboyre and Francis Clet. The Chinese priests Joseph Yuan, Paul Liu, Augustine Zhao; the Chinese laymen Peter Wu, Joachim Guo, and others. The well-known missionary Augustine Chapdelaine. Several Annamites already canonized. The young Chinese seminarian Thomas Sheng. Bishop Jerome Hermosilla with his companions. The great missionaries Peter Néron and Théophane Vénard. The Marist monk Peter Chanel, martyred on a distant island of Oceania. In Rome the cause for the canonization of 2,418 ascetics from the tens of thousands of Catholics tortured in China between 1820 and 1904 is now being examined. Korea also gave the Church in the nineteenth century about a thousand true martyrs of various ages, sexes, and states of life; extremely moving is the account of the martyrdom of two Korean girls, Columba and Agnes Kim. Japan likewise had in the nineteenth century not a few martyrs, but the canonized Japanese great-martyrs lived in the sixteenth and seventeenth centuries. Beautiful is the life of **St. Michael Ghebre**, an Abyssinian martyred for his fidelity to Catholicism. To the second half of the nineteenth century belongs the martyrdom of twenty-two young black Africans from Uganda (Central Africa), who suffered for their fidelity to the Church and their love of chastity. In the nineteenth century there were also many martyrs among Armenians, Maronites, and other Eastern peoples. In Spain, during the recent domination of the Reds, 13 bishops and about 8,000 priests and monks were martyred. In Mexico and in Hitler's Germany thousands of

Catholics perished for their fidelity to Christ and His Church. The blood of martyrs flows abundantly in those parts of China where the communists rule; in due time certain of these martyrs will be admitted to the ranks of the saints.

Now, in the territories annexed to the USSR and in Romania, the Bolsheviks cruelly persecute Catholics who remain faithful to the Apostolic Roman See and refuse to join the Orthodox or other national churches; thousands of priests, monks, and laypeople are also perishing in the prisons of Czechoslovakia, Hungary, Yugoslavia, and Poland.

# 6. Monasticism

As in the Orthodox East, so also in the West and throughout the entire Catholic world, monasticism has always played and continues to play a very significant role. Without exaggeration one may say that the monastic orders created in Europe the very soil upon which Christian culture grew.

The purpose of Catholic monasticism is this: by observing the three fundamental vows of obedience, chastity, and poverty, to strive toward personal spiritual perfection and toward the moral renewal of the people by fulfilling all the commandments of Christ the Savior and by imitating Him as far as possible. But since Jesus Christ is infinitely holy and has given us the example of all perfection, while human beings are limited in their abilities, monastic orders differ in their "rules," depending on which form of piety and service to neighbor those called to monastic life feel a greater grace-filled attraction toward and have greater aptitude for.

A distinction is made between "contemplative" and "active" orders. The former aim at sanctifying themselves and others primarily through prayer and ascetical labors; the latter, through self-denying service to one's neighbor. The difference, of course, is only a matter of emphasis in the types of ascetic labor, for prayer without concern for the salvation of one's neighbor is no more pleasing to God than "activity" insufficiently supported by prayer. There is great diversity in the forms and methods of service to neighbor among Catholic monks and nuns.

There are many monastic orders, and we do not even have the possibility here of listing the names of the various Catholic monastic communities now in existence. There are about 1,500,000 Catholic monks and nuns on the globe, though some orders number only a few hundred members.

In our brief survey, we will not speak of the numerous local monasteries established within particular dioceses and closely connected with them. We will say only a few words about certain orders of worldwide significance, whose missions go beyond diocesan boundaries and therefore are directly dependent on the Holy See. However, with regard to pastoral ministry, preaching, and the administration of the holy sacraments, all hieromonks depend directly on the local bishop.

The Trappists, Camaldolese, Carthusians, and other monks of the "contemplative" type live fairly secluded lives in their quiet monasteries, observing strict fasting, praying much day and night, and engaging in hard labor—primarily manual, but also intellectual.

The Benedictines—the most ancient monastic order in the West, founded in the sixth century by **St. Benedict**—engage in scholarly and historical research, care greatly for the purity and good order of the liturgy, live a "liturgical piety," and

sometimes maintain boarding schools for the education of youth. Their contribution to the spread and deepening of Christian culture in medieval Europe is unquestionably immense.

The Dominicans, whose spiritual founder was **St. Dominic** (+1221), are distinguished by the exactness and purity of their theological teaching and the strictness of their life. Being outstanding preachers, they did much to protect Catholic countries from heretical doctrines.

The followers of **St. Francis of Assisi**, a contemporary of **St. Dominic**, formed several monastic orders, of which perhaps the best known is the Capuchin order. Through the austerity of their life, their warm-heartedness, simplicity in dealing with people, and great detachment from possessions, the Capuchins have always exerted a beneficial influence on the masses; from their midst came not a few remarkable archpastors.

The order of the Jesuits was founded by **St. Ignatius Loyola** in the sixteenth century. They devote themselves to the education of youth, to secondary and higher education, to scholarly research, missionary activity, and especially to the teaching of the *Spiritual Exercises*—a kind of retreat based on deep meditations on the purpose of man and the teaching of the Savior. Because of their ardent devotion to the Holy Father, they have always been the object of exceptional hatred, slander, and persecution on the part of all the enemies of God and of the Church.

The activity of the Redemptorists (from *Redemptor*—Redeemer), whose order was founded in the eighteenth century by **St. Alphonsus Liguori**, is directed mainly toward "internal" missions, toward preaching the Gospel among lukewarm Catholics.

Monks of several orders care for the sick in countless hospitals, sanatoria, and hospices either founded or administered by them. **St. John of God** (sixteenth century) gave the initial impulse to the formation of such a world-famous order. Almost simultaneously **St. Camillus de Lellis** founded another order with a similar mission. Since the fourteenth century the order of **St. Alexis** has existed; its members initially devoted themselves to caring for plague victims, and now dedicate themselves especially to relieving the sufferings of the mentally ill. Other monks serve lepers in Asia, Africa, and Australia. Catholic monks have also founded thousands of charitable institutions for sick, deformed, or mentally impaired children, especially for orphans.

In the nineteenth century several new orders arose which set as their goal the preaching of the Gospel to pagans in overseas lands. They labor with superhuman self-sacrifice in incredibly difficult conditions—in the polar regions of northern Canada, in the mountain gorges of America,[7] in the tropical zones of Africa, in the Malay archipelago, in Oceania, in Tierra del Fuego. To them in particular may be applied the enthusiastic remark of Pushkin about Catholic missionaries (see *A Journey to Erzurum*, chapter one).

The Augustinians devote themselves to scholarly research, to the distribution of instructive and edifying books (*Bonne Presse* in Paris), and to missionary activity; the Sulpicians—to the formation of clergy in special seminaries; the Lazarists—to missionary work and the training of seminarians; the Oratorians—to the spiritual direction of the faithful.

Among the orders that have now lost their former significance, let us note the order of the Mercedarians, founded in 1223 by **St. Peter Nolasco**. In earlier centuries these monks ransomed Christian captives from the Moors, and when it

was impossible to ransom an unfortunate prisoner with money, one of the monks would give himself into captivity in exchange for the one being freed.

Women's monastic orders are more numerous than men's, and the variety of their particular callings is even greater.

The order of the Ursulines, founded in the sixteenth century by **St. Angela Merici**, is devoted to the education of girls and young women. The Ursulines maintain in various countries about four hundred boarding schools-gymnasia in which exemplary secondary education is provided.

The **Congregation of Our Lady of Sion**, founded by Ratisbonne—a Jew converted to Catholicism in a miraculous manner—also has as its aim the education of young women.

The Sisters of the **Most Sacred Heart of Christ** maintain about 160 girls' gymnasia with attached boarding schools.

The Sisters of **Charity** (of whom there are about 53,000) administer 5,410 charitable institutions throughout all parts of the world, especially hospitals and shelters. The charm of their compassion for all who suffer is so great that during the French Commune of 1870, when the Communards killed all priests and monks, not one of the revolutionaries dared to kill a Sister of Charity. Let us note by the way that the Russian Catholic ascetic, Sister Natalia Naryshkina (+1874), belonged to this order.

Franciscan sisters of various names (altogether about 80,000 nuns) have under their care about 6,000 hospitals and shelters; they greatly assist missionaries working among the savages of Asia and Africa.

The Sisters of the **Good Shepherd**, of the order founded by **St. Euphrasia** (+1868), devote themselves in 340 institutions to the rehabilitation of 250,000 girls, most of whom have fallen morally; one can imagine what feats of self-denial and patience this requires!

The **Little Sisters of the Poor** provide full support and a peaceful life to 60,000 destitute elderly men and women, using only the daily alms they themselves collect.

In general, great numbers of nuns labor in countless shelters, nurseries, and sanatoria for the poor, and the like. Much is done for the blind, the deaf-mute, the feeble-minded, the incurably ill...

The **Poor Clares**, the **Carmelite nuns**, and the nuns of several other orders never leave their enclosure and live lives of extremely austere contemplation and constant prayer.

There are many nuns who, for the sake of Christ, engage in scholarship, printing work, social questions, and so forth.

There exist several monastic orders of various Eastern rites, both men's (Basilian, Studite) and women's.

If one may speak of "Christian communism," it is realized in Catholic monastic communities. Here indeed there is no private property; any kind of personal possession, even very modest, is absolutely forbidden. All—from the superior down to the lowest serving brother—ordinarily use the same kind of food, clothing, and lodging; it is very difficult to distinguish an abbot from an ordinary monk, for according to the Catholic "idea," superiorship is a service to the brethren in Christ, just as sweeping the stairs or washing dishes is.

With the passage of time some orders fall into decline, prove unsuited to the times, and disappear; others appear imperceptibly, grow, and flourish. They are not founded "by command from above," but by the free personal grace-filled initiative of God's chosen ones. The popes and bishops merely watch over the proper course of monastic life, examine the rules, suppress abuses when necessary, and support and approve fruitful and viable good initiatives.

In our Russia this immense and distinctive world of Catholic asceticism is almost unknown to anyone, for with very rare exceptions Catholic monks were not permitted in Russia (and now in the USSR).

Besides the monastic orders, the Catholic Church has a multitude of associated confraternities and sodalities, to which belong millions of devout laypeople of both sexes; they lead strictly Christian lives, have their own rules, and engage in all sorts of works of mercy and apostolate, but are not bound by monastic vows. The role of these confraternities in the life of the Church is immense.

# 7. Veneration of the Most Holy Mother of God

Childlike devotion to the Most Holy Virgin, love for her as our Mother and intercessor, and the glorification of her privileges are profoundly characteristic of every genuine Catholic. A Catholic holds in highest reverence the exceptional holiness of the Mother of God, relies upon her help—especially in spiritual needs and temptations—and strives to walk the path marked out by her virtues. For him, imitation of the Most Holy Virgin is inseparable from imitation of Christ.

In sermons, edifying books, and private pastoral instructions, her virtues are continually mentioned—her all-powerful and all-encompassing intercession, her humility, obedience, love for God, and virginal purity, the virtues by which every Christian ought to be distinguished.

A number of pious "devotions" in honor of the "Madonna" (Italy), "Our Lady" (France), "Our Dear Lady" (Germany), and so on, exist; such are, for example, the devotion of the "Most Pure Heart of the Most Holy Virgin" or the devotion to her sufferings and sorrows. Very widespread is the so-called **Rosary**; the one praying, piously meditating on the life of the Mother of God, repeats five (or fifteen) times in succession—using a rosary—one "Our Father" and ten "Hail Marys." However, these devotions, for all the beneficial influence they have on the piety of the faithful, do not constitute the essence of Catholic veneration of the Mother of God and are not obligatory, especially for Catholics of the Eastern rites. They are only outward expressions of profound interior religious experience.

The desire to glorify the special spiritual privileges of the Mother of God is very strong among Catholics. It was precisely because of this desire among the faithful—from their deep, grace-illumined faith in the all-encompassing holiness of the Mother of the Savior—that over the centuries the belief in the **Immaculate Conception** of the Mother of God grew firm and was conciliar-ly understood: that is, the belief that she was freed from the stain of original sin from the very moment of the creation of her soul by God. Theologians merely established the terminology of this belief and indicated precisely how this teaching is to be understood so as not to fall into contradiction with other dogmas of the faith. Catholics are also deeply imbued with the teaching that the Mother of God always remained Virgin and with the tradition of her Dormition.

Very strong among Catholics is the veneration of miraculous icons and statues of the Mother of God. Let us note, by way of example, the widespread veneration throughout the Catholic world of the ancient Byzantine icon (and its copies) of the Mother of God of Sorrows ("Perpetual Help").

Of immense importance in the life of the Catholic faithful is the veneration of shrines that have arisen in places where the Mother of God appeared to God's chosen ones. In Lourdes, in the Pyrenees, shortly after the proclamation of the dogma of the Immaculate Conception, the All-Immaculate Virgin appeared to the holy girl Bernadette. Since that time, in this shrine—visited annually by hundreds of thousands of pilgrims from different countries—miracles have not ceased.[8]

In 1917, in the very midst of the First World War, not far from the village of Fatima in Portugal, the Mother of God appeared several times in succession to one boy and two girls who were tending sheep, charging them to warn people that if they did not amend their morals, the Lord would permit another war, more terrible than the first. The Mother of God expressed the desire that Catholics pray the rosary more often, frequently perform works of penance for the salvation of sinners, and obey the Holy Father more faithfully. One cannot now doubt the authenticity of these apparitions and of the wishes of the Most Holy Virgin: all the details of these wondrous revelations were strictly examined by ecclesiastical authorities; their truth is also evident from the undoubted, purely evangelical holiness attained by these simple, sincere child-souls under the influence of their conversations with the Mother of God, and from the profound religious and moral renewal which these apparitions produced throughout the Portuguese nation: "By their fruits you shall know them" (Mt. 7:16). The veneration of Our Lady of Fatima is now spreading rapidly throughout the world. The Lord works numerous miracles and sends abundant graces in confirmation of the authenticity of the mentioned revelations and the holiness of the three children who were granted them. The names of these children are: Lucia, Jacinta, and Francisco.

Of immense importance in Catholicism are the so-called **Marian Congregations**. These are associations or circles of various categories of the faithful, especially of the youth, with the purpose of unitedly following the footsteps of the Mother of God by imitating her virtues. These circles are directed by priests or hieromonks experienced in the spiritual life. Tens of millions of the faithful of both sexes belong to various Marian Congregations; they exist wherever there are Catholic communities.

In the entire Catholic world one will not find a single church or pious household where the veneration of the Most Holy Virgin does not exist.

Let us also note the universally practiced **"May devotions"**: throughout the entire month of May, the faithful gather daily—usually in the evenings—in their church to hear a sermon on a topic concerning the veneration of the Mother of God and to take part, in their own language, in the singing of various pious hymns in her honor.

It goes without saying that in monastic orders the glorification of the Most Holy Virgin Mary is distinguished by particular intensity. Fifty-two monastic orders have included the name of the Mother of God in the canonically approved title of their community.

Closely linked with the veneration of the Most Pure Virgin Mary in Catholic piety is the highly developed devotion among Catholics to **St. Joseph the Betrothed**. St. Joseph is regarded, after the Mother of God, as the chief patron of the Church militant on earth.

# 8. Rites

The most widespread Catholic rite, as everyone knows, is the Latin, or Roman, rite. But many Catholics belong to other rites as well: the Ambrosian, Lyonese, and Mozarabic in the West; the Byzantine, Armenian, Syriac, Maronite, Chaldean, and Coptic in the East. In India, a portion of the local Catholics pray to God according to the Syro-Malabar rite. Near Rome, in Grottaferrata, there exists the ancient lavra of **St. Nilus**, where the divine services have always—already for about a thousand years—been celebrated according to the Byzantine rite in the Greek language. The Eastern rites are preserved in the Catholic Church out of respect for the positive ancient local religious values. Because the Church is full of grace-filled life and united by one conciliar spirit, it is not surprising that all these rites influence one another, develop, and adapt to the conditions of time and place. Before the universal Church and the Holy See all the rites existing within the Church are equally worthy of respect, and Catholics of all rites are equal among themselves. It is not excluded that in time there may be popes of one or another Eastern rite.

In all Catholic rites, the principal place is occupied, of course, by the sacraments—those immediate sources of grace which are poured out abundantly upon all who approach them in a spirit of repentance, humility, love, dedication to the Lord, "with the fear of God and with faith." The Church strives that the purpose of the sacraments, appointed by the Savior—namely, to save and sanctify human beings—reach as many people as possible. This explains certain distinctive features of the Latin rite in the administration of the sacraments. Thus, baptism is performed as simply as possible, usually by pouring, which is entirely sufficient for the presence of the symbol, the image of the washing of the soul, required for the validity of the sacrament of baptism. Chrismation is not administered immediately after baptism (this sacrament is not as necessary for salvation as baptism) but when the baptized person has become capable of approaching the sacrament with full awareness and reverence. Holy Communion is given under one species, that of bread, because, on the one hand, in every particle of the consecrated bread the whole Risen Christ is present—not only with His Body but also with His Blood—and on the other, given the intensity and vast spread of Eucharistic devotion in Catholicism, Communion under one species significantly diminishes the danger of irreverence toward the sacrament, for example, through an accident with the spoon when one must hurry due to a large number of communicants. In some countries of the far north or of the equatorial zone, the distribution of Communion under both species is often physically impossible. In the celebration of the sacrament of penance, the Latin rite is as simple as the Eastern ones, for the essential matter here is not the ritual but the disposition of the spirit, the desire to amend one's life. Only ordination to the priesthood is much more elaborate and solemn in the Latin rite than in the Eastern rites. Each rite—Latin and Eastern—has its advantages and its weak sides. The Latin rite is inferior to the Byzantine in that the Latin language is little understood by the majority of the faithful, so that those who pray must follow the divine services with prayer books that contain translations of all the liturgical prayers.[9] Its advantage lies in the fact that, being everywhere the same even with regard to language, it greatly contributes to strengthening the spirit of conciliar unity among Catholics of different nations. They tell of one German soldier, a Catholic, who, being held prisoner in France, felt extremely lonely and alien; one day he managed to enter a church for a Latin "Mass." Returning home, he told everyone: "At last I felt as if I were at home in Germany; today I attended a German liturgy." The advantage of the Byzantine rite is that the prayers are read and sung in a language understandable to the majority of the faithful; many prayers are pronounced aloud, so that they reach the ear—and thereby directly the heart—of those who pray. The weak side of the Eastern rites is their closed character, their being incomprehensible to those of other nations.

Catholic divine worship according to the various rites is generally poorer than Orthodox worship precisely in regard to external splendor. This is explained by the fact that Catholics are more inclined to honor God by all-encompassing imitation of Christ the Head of the Church—by action and life according to the example of Christ—than by direct glorification and praise of God, which occupies such an exceptionally important place in the East. Both ways of glorifying God are holy and spiritually fruitful; in this respect we ought not reproach one another.

# 9. Education and Scholarship

According to the teaching of the Catholic Church, the principal role in the upbringing of children belongs to the parents: this is required by the God-given natural law. The task of the state and of the Church is to assist the parents—in the technical-material aspect (the state) and in the moral-religious aspect (the Church).

In most modern states, the school system is arranged unsatisfactorily. Therefore, Catholics everywhere establish their own private Catholic schools of all levels and types, beginning from elementary popular schools and up to universities. These educational institutions—which are in most cases boarding schools—are administered sometimes by laypeople or members of the secular clergy, but most often by monks and nuns of various "active" orders. There are monastic orders that devote themselves exclusively to the education of youth; for example, the congregation of the **Brothers of the Christian Schools**, who now educate more than 300,000 boys and young men in 780 secondary schools. In the United States, about 2,000,000 children attend Catholic private schools.

Catholic gymnasia with boarding houses number in the thousands throughout the world, and elementary schools in the tens of thousands. The self-sacrifice of Catholics in this regard is immense. It suffices to recall that in France the anticlerical governments of the nineteenth century several times confiscated all Catholic educational institutions, and after each such persecution, at the first convenient opportunity, Catholics again created from their scant means thousands of new schools.

The principal aim of Catholic education is to develop in young people deep piety, love for all Christian virtues, firm conviction, devotion to Christ, and a spirit of self-sacrificing service to their homeland and to their neighbor. Many first-rate scholars in all fields of human knowledge, as well as many well-known writers, public figures, and artists have come forth from Catholic schools.

Where it is not possible to have their own schools, special "centers" are established, where students gather in the evenings and on feast days to study religious questions and to advance in various other areas of knowledge. Such a center exists, for example, in Lyon for students of the state medical faculty; in the mere forty years of its existence, this center has achieved the result that, despite all efforts of the anticlerical government to encourage godlessness in science, now a very significant portion of the best physicians of southern France and the professors of medicine in the state universities of that country are convinced Catholics.

A great deal is done by the Catholic clergy for the youth during the summer vacations; various "summer colonies" provide everything necessary for the physical and moral strengthening of young people.

Young women are likewise not neglected. As we have already seen, a whole series of women's monastic orders are engaged in the education of girls and young women; in them an effort is made to cultivate devotion to the family—but without a spirit of narrowness—and a religious interest in the problems of culture and social life.

In view of the sharpening of social tensions during recent decades, great importance is attached to trade and intermediate technical schools, where future skilled workers are trained—workers capable of defending the interests of labor in the spirit of Christian sociology. In this regard, the populous trade schools of the Salesians are especially well known; these schools, found everywhere, have already contributed considerably to the formation of the **Catholic Workers' Youth Union** ("JOC"), whose influence in the social movements of Western Europe and America is beginning to become quite significant, at times decisive.

In certain Catholic boarding schools, higher tuition is charged for the maintenance of children from well-to-do families; this is done in order to be able to provide free education in the same institution to the children of workers and peasants. Thus, pupils from different social classes become accustomed to relating to one another in a spirit of Christian brotherly love.

A lively awareness of the Christian duty to serve and assist one's neighbor in all his needs has long stirred in the more advanced Catholics—especially among the clergy and monastics—the desire to engage in serious and beneficial scientific research. Among the great scholars and inventors there have always been many deeply believing Catholics; it suffices to mention the names of Pasteur, Ampère, Foucault, Copernicus, Volta, Galvani, and others. A significant portion (10%) of the outstanding astronomers of recent centuries were Catholic priests and monks. The Catholic clergy (especially missionaries) have made very many scientific discoveries in the fields of botany, zoology, physics, medicine, linguistics, and paleography.

The Church has always encouraged scientific inquiry, for conscientious investigation of God's creations in the world inevitably leads to God, arouses prayer, and humbles pride. What draws one away from God is only the subjugation of science to anti-religious prejudices. In the sphere of theology the Church takes account of the genuine, firmly established achievements of science, but warns against frivolous enthusiasm for unverified hypotheses.

Godless people and anticlericals strive in every way to present the Church as an enemy of science. They carefully remain silent about the immense merits of the clergy in the cause of enlightenment. In proof of their thesis about the supposed hostility of Catholicism toward science, they always cite one and the same almost solitary instance in which the clergy truly erred and unjustly condemned a scholar—namely Galileo.

Catholic universities once created European culture. But even now, despite the entire "secularization" of education, new universities have arisen that were founded and are directed by the Catholic clergy, in which first-class scholars safeguard culture from the corrosive influence of materialism; such universities exist in Nijmegen (the Netherlands), in Quebec and Ottawa (Canada), in several cities of France and the United States, in Milan, Beirut, Bombay, Shanghai, Peking, Tokyo, Manila, and so on. Of the older Catholic universities, the universities of Louvain and Freiburg in Switzerland continue to flourish.

# 10. Social Issues

The teaching of Christ concerns not only the personal relationship of each individual Christian to God, but also the entire conduct of all and each in relation to their neighbor and to society; this is evident from every instruction of the Savior and from His life. Therefore the Church, in order to remain faithful to Christ, cannot be indifferent to the relations between individuals and their various natural groupings: nations, classes, unions, societies, and so on. This, of course, must not be understood in the sense that the Church should or can take into its own hands the governance of States, commercial enterprises, or factories. No, the Church leaves to the State the right and duty that belong to it by the natural law of God—namely, to care for the general earthly well-being of the people; it is not the Church's task to manage technical enterprises or assign police officers to different parts of a city. But the Church can and must see to it that all human social structures in which her children participate do not violate God's moral commands. It is not the Church's affair to determine whether a wife should bear her husband's surname or to choose the profession of children, but if the State establishes polygamy or commands that weak children be killed, the Church cannot but condemn such measures. Catholics are free to prefer a republic or a monarchy; that is only politics, and pure politics does not concern the Church. But the Church can and must forbid Catholics to vote for a party whose program clearly contradicts God's laws, for in such a case that party itself steps beyond the limits of politics and interferes in questions concerning the eternal destiny of man, to which it has no right at all.

Regarding sociology, Catholics adhere to the following norms and principles:

1. Private property, insofar as it does not contradict the common good, follows from the requirements of the natural law of God.

2. A person must possess personal property in order not to be a slave of others or of the State, and to have that freedom of action which is necessary for living a truly moral life.

3. Expropriation of property is permissible only in exceptional cases, when it is truly necessary for the common good.

4. The fundamental cell of society is the family; the State is called to assist it and defend the natural rights of spouses and parents.

5. People can and must unite in various associations to attain, through common effort, various honest goals not contrary to the pursuit of the final purpose of human existence; the State must protect these associations and in no way absorb them.

6. The compensation a worker receives for his labor—in industrial, agricultural, and other enterprises—must be sufficient to provide securely for himself and his family a humanly dignified existence, allow for savings, participation in the cultural life of society, full civic standing, and so on.

7. Well-to-do persons must use their surplus income for good public purposes for the benefit of those in need.

8. A person in extreme need must be helped freely by all; the right to life of one person is higher than the right to property of any other.

9. Different social classes must help one another and not seek each other's destruction.

To bring these principles into life, the Church must struggle on two fronts, against two forms of materialism. The overwhelming majority of the rich, great bankers, capitalists, industrialists, merchants—driven by the pursuit of profit—hinder in every possible way the realization of Catholic principles of sociology; it is very instructive in this regard that all the American "kings" and billionaires are not Catholics and zealously support anti-Catholic, Protestant, and other institutions. In Europe, big "capital" has closely allied itself with anticlerical liberalism and "squeezes out" those Catholic owners of industrial enterprises who strive to put Catholic social teaching into practice. In pagan countries where Catholic missions exist, exploitative capitalists create unimaginable difficulties for missionaries.

On the other hand, communists—possessing an equally materialistic mindset—persecute the Church for her resistance to the spiritual destruction of the masses and to godless totalitarian statism. The Church strives to transform proletarians into peacefully and freely living owners, whereas the communists wish to reduce all owners to the level of simple proletarians enslaved by the State.

The Catholic Church stands for a more just and even distribution of natural wealth not only among the citizens of one and the same State, but also among entire States and nations. And precisely here lies the greatest contemporary social injustice and inequality: one need only compare the natural poverty of the overpopulated countries of Europe with the inexhaustible natural riches of such wealthy States as the United States of America or the USSR. In the opinion of Catholic sociologists, this glaring inequality can be eliminated to a certain degree through conscientiously organized resettlement from poorer countries into richer ones, and not through military adventures.

The principles of Catholic social science concerning the labor question are set forth precisely in the famous encyclicals **Rerum Novarum** (Leo XIII) and **Quadragesimo Anno** (Pius XI). Both of these encyclicals exist in Russian translation.

# 11. Church Art

The desire to express, in forms accessible to all, the most exalted Christian truths, spiritual impulses, and dispositions—this is the fundamental driving force of Catholic art. This art, like everything living in the Church militant, has its strengths and weaknesses, its periods of flourishing and its periods of decline. In general, one may say: the closer it has remained to the centers of spiritual life (the Eucharist, monasticism, ecclesiastical obedience), the better it has reflected the divine element of Christianity; and the more it has departed from the principal motors of religious perfection, the weaker and more worldly it has become.

1. **Architecture.** Catholicism has always preserved great respect for ancient Byzantine architecture; witness to this may be seen, at least, in the very fact of the existence of such magnificent Catholic temples in the

Byzantine style as the Basilica of St. Mark in Venice, or in the care with which ancient Byzantine sanctuaries in Rome are protected. Beautiful also is the style of the old Roman "basilicas." In the Renaissance era there spread widely throughout Europe a form of ecclesiastical architecture corresponding to that movement of the human mind, which, for all its magnificence, no longer satisfies us. For a long time now there has been everywhere in Catholicism a desire to abandon all "baroque": the comparatively new and immense Basilica of St. Paul in Rome was built in the style of the ancient Roman basilicas, and the Basilica of the Sacred Heart of Christ in Paris was constructed in the Romanesque manner. How spiritually cozy, moreover, are the old—and partly the new—churches and chapels in the pure Romanesque style! The Gothic style is most characteristic of Catholic medieval architecture; with its upward striving, its wondrous harmony of proportions, and its multicolored penumbra, it wonderfully disposes the soul to prayer and to contempt of all things earthly. Today in China, India, and other distant lands, there is a noticeable effort to build churches in the spirit of local indigenous art.

2. **Sculpture.** Alongside icons, statues are permitted in Catholic liturgical practice. This was so already from the earliest centuries of Christianity. A statue can express spiritual realities no less effectively than an icon or a mosaic.
   And how many graces the Lord has bestowed upon people before miraculous statues! Of course, here as everywhere, abuses and undesirable tendencies can occur and have occurred, but there have also been marvelous embodiments of spirituality. Ancient Gothic statues powerfully call the soul to prayer. Beautiful and very conducive to piety is the famous statue by Maderno depicting the martyrdom of St. Cecilia. The same may be said of Michelangelo's "Pietà" (the Mother of God with the Savior taken down from the Cross), of Houdon's statue of **St. Bruno** in the church of Santa Maria degli Angeli in Rome, of certain works of Canova, and of many other creations of Christian sculpture. The "Crucifixions" of Bachlechner have nothing equal to them in the Christian world in expressing the love of the Savior for mankind. Nevertheless, the Church imposes no obligation on anyone to venerate statues, and in Catholic churches of the Eastern rites they are not permitted for veneration.

**3. Iconography and Painting.** In the works of Raphael (for example, *The Transfiguration of the Lord*), artists usually see the summit of art as such. This may well be true, but from a purely religious point of view the Madonnas of Raphael or Murillo are by no means the best works of Catholic art. Far more of the religious spirit is found in the childlike and touching paintings and frescoes of **Blessed Angelico**, **Fra Bartolomeo**, **Giotto**, and many others. Contemporary iconography of the **Beuron school** (Benedictines), despite its strictness, is deeply edifying. The multicolored stained-glass icons in the windows of Gothic (and at times Romanesque) churches sometimes produce the impression of wondrous visions from another world. The small devotional images of **Führich** and his imitators are thoroughly permeated with sincerity and the simplicity of deep faith. Certain modern mosaics of the Vatican school are in no way inferior to the marvelous ancient Byzantine mosaics which we admire in Ravenna or in Rome. Astonishing also are the miniature icons in old Latin liturgical books. The Russian iconography of the ancient style—unsurpassed in many respects—is now spreading widely among Catholics of all rites.

**4. Church Singing and Music.** One may debate whether music is fitting in churches or not. Certainly, secularized music is unsuitable for divine worship, and great is the merit of **Pope St. Pius X**, who expelled it from church usage. Organ playing, though it cannot replace good choral singing, nevertheless—where the

latter is not feasible, for example in poor "mission churches" (and such are very numerous in the Catholic world)—contributes much to sustaining religious sentiments. Polyphonic church singing once flourished in the finest Catholic temples thanks to the genius of such composers as **Palestrina**, for example. Indeed, this "polyphony" even influenced our own church singing: **Bortniansky** and **Beregovsky** were students of **Sarti** and **Galuppi**. In our own day Catholics are almost everywhere returning to **Gregorian**, strictly religious, "recitative" chant, akin to the ancient Eastern ecclesiastical melodies.

Catholic ecclesiastical authorities have repeatedly expressed the desire that in Catholic churches of the Eastern rites all forms of art should preserve the features of common Eastern and local popular piety.

To be convinced that Catholic art has played an enormous role in the development of world artistic culture, it is enough to visit any serious museum of Europe.

Let us note also that religious-artistic creativity easily falls into decline in countries where the Church does not enjoy proper well-being and is subjected to persecution. The constant confiscations and restrictions to which the Catholic Church has been subjected over the past centuries in almost all states of Europe greatly impeded the flourishing of church art. Something similar is observed in the East: can one compare, for example, the lamentable contemporary Greek church singing with Russian church singing? There the pressure of the centuries-long Turkish yoke has left its mark.

# 12. The Headship of Jesus Christ and the Papacy

We cannot form any understanding of Catholicism without taking into account how the papacy stands in relation to the headship of Christ in the Church. Christ the Savior is the Head of the Church, and the pope is the head of the Church. Yet there is an immense, essential, and infinite difference between these two forms of headship.

**1.** Our Lord Jesus Christ, by His very nature, is the Head of the Church as the Source of the grace that gives it life, as its supreme Ruler and Teacher, and finally as the Model whom all Christians and the whole Church are bound to imitate in virtue. The pope, however, is by no means a source of grace; he is only the highest bishop on earth—that is, the "overseer," the "head of all the heads"—who removes obstacles from the paths of Christ's grace, who adopts measures on a universal scale for the most abundant possible diffusion of this grace throughout humanity, and who applies the means established by Christ to communicate it to people. Nor is the pope the head of the Church in the sense of being a model of virtue; desirable as moral perfection in the primate of the universal Church may be, Christians are obliged to imitate not him, but Christ and His saints. The pope is the head of the Church only as universal ruler and teacher, and even then, self-evidently, in full dependence on Christ, as His instrument and visible representative. The pope may affirm or establish ecclesiastical laws (canons) for the better and fuller realization of Christ's instructions in life; he may draw dogmatic conclusions from the truths of Revelation given by Christ, but he has no authority to replace these truths with others or to violate Christ's institutions. Thus, for example, the pope has no power to dissolve Christian marriages that have been consummated; he has no right to permit the Church to be governed by laymen or secular rulers; he cannot institute new sacraments, and so on.

**2.** Jesus Christ is the sole Head of the entire Church in the full and absolute sense of that expression: He is the Head not only of the earthly part of the Church—the Church Militant—from its foundation until the Last Judgment, but

also eternally the Head of the whole Church Triumphant in heaven. The pope governs only the earthly part of the Church, this comparatively insignificant and tiny portion of the Church in the fullest sense of the word, and even that only for a few years. If the world endures for a long time yet, the popes will be numbered in the thousands, while Christ will remain as before the one and only Head of the entire Church. So will He remain in eternity, when both the papacy and the entire earthly Church will cease to exist. The headship not only of this or that pope but of all popes together is nothing in comparison with the perfect and boundless headship of Christ; by its very nature it is relative, temporary, ministerial.

**3.** The pope is a member of the hierarchy: he belongs to it, being its supreme link and representative. Jesus Christ, if one may so express it, is "super-hierarchical." He does not unite all the popes in the same way that popes unite bishops, and bishops unite priests; rather, by His Spirit He directly and graciously gives life to hierarchs of every degree and to all Christians who are faithful to Him. Catholics consider it sacrilegious to degrade Christ to the level of a pope, the highest hierarch of the ecclesiastical sacred order.

**4.** Christ is the Head of the Church as the one Priest in the full sense, who by His sacrifice saved the human race. The pope, however—*as a priest*—is equal to any priest; *as a bishop*, he is equal to any bishop. The liturgy which the pope celebrates derives all its efficacy from the sacrifice of Christ the Priest just as does the liturgy celebrated by the humble pastor of a village parish.

**5.** Christ is the infallible Teacher by His very nature and in all things; the pope is infallible only in the most important decisions affecting the entire Church on earth, and even then not by virtue of his own knowledge or holiness, but by virtue of Christ's headship—by virtue of Divine Providence, which will never permit the visible head of the hierarchy to lead the whole Church astray in matters of saving truth.

**6.** Christ is sinless; the pope is a sinful man like all others. He often repents of his sins, kneeling before his confessor, who is usually a simple hieromonk.

# 13. Why Do Catholics Value the Papacy So Highly?

One of the reasons for the attachment of genuine Catholics to the Holy See, to the papacy, has already been hinted at: the papacy makes manifest and operative the fullness of Christ's headship in the Church. The strictly theological reasons for this may be found by the reader in Catholic dogmatic theology. But the phenomenon in question has many other, practical, life-based grounds and motives. We shall point to some of them.

**1.** Catholics—indeed, all Eastern Christian ascetics and spiritual writers as well—attach very great importance to obedience to superiors in the work of personal spiritual perfection. Obedience to lawful pastors in the realm of religious seeking and aspiration is a powerful and unfailing engine of progress in the grace-filled union with Christ the Savior and with the Most Holy Trinity. Without obedience, all ascetical efforts are nothing but smoke, tinsel, a pitiable waste of psychological energy—spiritual delusion and self-deception. For this reason, every Christian monastery, as an engine of spiritual perfection, always presupposes the readiness of all monks to obey a single common superior, the representative of the pastoral authority of Christ. As we already mentioned at the beginning of this work, by means of

the papacy the Church becomes, as it were, one great monastery and homogeneous with all Christian communities that were founded for the sake of a common striving toward holiness and life in Christ: the Church herself is such a community—a universal "community of communities."

Catholics—speaking here of true Catholics, pure in heart—know with full clarity from their own daily experience that every time they submit to some decree of the Holy See, the life of grace within them grows stronger, union with Christ becomes closer, deeper, more intimate, more loving, and the overcoming of worldly temptations becomes easier. Obedience is the realization of humility—the foundation of that mysterious nearness to the Son of Man and Son of God, who was "meek and humble of heart." Catholics are devoted to the pope because, in obeying him, they can surrender themselves unreservedly to Christ and live unhindered in Christ. Obedience to the pope leads to Christ.

**2.** As we have already seen, according to the teaching of the Fathers of the Church and of all the best ancient guides of Christian piety, true conciliarity—true unity of believers in the love of Christ and in supernatural life—is secured by the obedience of all to one common superior. Catholics cherish this conciliar spirit, this grace-filled brotherly unity. That is why they so highly value the papacy, through which all local and partial forms of conciliarity merge into one universal, Catholic conciliarity. Thanks to the papacy, all undesirable national, social, and cultural barriers are overcome, and the danger of the Church's disintegration into sects without even a common faith—or into national Churches, whose very existence is incompatible with the Gospel and with the original Tradition of the Church—is removed.

**3.** It is extremely harmful to brotherly love and to the spiritual life of the clergy and the faithful when disputes arise over the canonical status and rights of one or another local Church, monastery, parish, or institution—when there are clashes between various "jurisdictions," and so forth. The papacy puts an end to these fruitless quarrels and endless polemics by impartially resolving canonical confusion. It directs legalism into its proper course and restrains its arbitrariness. In this respect as well, Catholics are grateful to the Holy See.

**4.** All enemies of God and of Christianity—when acting *as* such—wage war against the papacy with unrelenting fury and without scruple in their choice of means. Everywhere and always, godlessness directs its efforts primarily toward separating as many believers as possible from "the Vatican" and turning Catholic dioceses or ecclesiastical districts into independent, pope-less autocephalies, which can later be easily subdued. So it was in the early centuries, during the great Masonic persecutions of Christianity in the eighteenth century, and during the recent dominance of the Reds in Portugal, Mexico, and Spain.

In our own day, when the Bolsheviks so zealously drive Catholics—after first depriving them of their pastors—into the Moscow Orthodox Patriarchate, the Romanian autocephalous Church, the Serbian Church, the "National Lithuanian Church," the Czech Church, or Old Catholicism, this is not a matter of accidental local policy but simply a particular case of the general tactic common to all atheists in their perpetual war against Christianity: to blow up the Rock of Peter upon which Christ founded His Church. They act in this way *not* out of devotion to Orthodoxy—which they also intend to destroy—but simply by exploiting Orthodoxy's weak side, the "Byzantine ailment," the spirit of ecclesial particularism.

Conscious Catholics see with full clarity that any Christian—even a Catholic—so far as he deviates from obedience to Rome in matters of faith and Church governance, in fact serves godlessness, whether he wills it or not. The slogan

"Down with the papacy" is not a Christian slogan; it is the battle cry of global atheism. In Orthodoxy it is heard only due to tragic historical misunderstanding. All of this, of course, strengthens Catholics in their devotion to the pope.

**5.** The papacy eliminates arbitrariness, self-will, and chaos in theology and in the conduct of the faithful. Thus it safeguards the vitality and fruitfulness of doctrine and the sound initiative proper to Christian life and action. A Catholic knows that all of his good undertakings and initiatives—whether theoretical or practical—will be duly examined and tested by lawful ecclesiastical authority, and that if they prove to be in harmony with Christ's commands and spiritually fruitful, they will in due time receive approval and encouragement that carries weight throughout the universal Church, for it proceeds from a single father and chief pastor common to all.

For this reason, nowhere is there as much initiative and creativity as in the Catholic Church. The papacy limits lower, natural freedom in order to give the widest possible scope to grace-filled, creative freedom.

**6.** Catholics also find no small motive for filial devotion to the Holy Father in the indisputable historical fact that all popes who most resolutely defended the spiritual authority of the Roman Apostolic See were great saints. Such were, in antiquity, St. Celestine, St. Leo the Great, St. Gregory the Dialogist, and other popes still venerated even in separated Orthodoxy. Popes of lesser moral stature generally did not display such courage in defending the dogmatic and canonical prerogatives of the papacy.

**7.** The papacy—this supranational common center—makes possible the stable existence and spiritually fruitful work of various religious institutions of worldwide scope and significance, without their having to rely upon external international organizations.

# 14. Mistaken Notions About Catholicism

**1.** ***"Catholicism is an anthill,"*** where everything is prescribed from above by the spiritual authorities, and the faithful—some kind of slaves—bear no burden of freedom or responsibility. This is how Dostoevsky viewed Catholicism.

This idea arises from a confusion of different concepts. Catholicism is no more an "anthill" than any well-ordered, spiritually flourishing monastery. Observance of a common rule and obedience to one father, the superior, does not make people "ants," but true children of God. An anthill arises only when the Church is governed not by pastors established by God, but by foreign, self-appointed rulers.

It is true that Catholicism gives less room for *psychological* freedom—the freedom to follow some seductive teaching or inclination of the heart—but in return it grants far more than anywhere else *spiritual-moral freedom*, that genuine grace-filled freedom praised by St. Paul, the great preacher of Christian obedience.

A profound sense of responsibility before God and before others is precisely the powerful motive that impels Catholics—clergy and laity alike—to labor sacrificially for the bringing of all people without exception to Christ, for the union of all Christians in the one Church of Christ, and for offering every possible help to all who are burdened or in need.

**2.** ***"The Catholic Church is a state."*** Many among us believe this, especially those influenced by Protestants.

Between the state and the Catholic Church there is a vast and essential difference. The state—provided it remains faithful to its mission as defined by the divine natural law and does not intrude into spheres foreign to it—seeks to establish the temporal, earthly well-being of the entire people. The Church, however, is a religious society whose aim is the eternal salvation of human beings.

The Church is indeed a "perfect society," a self-organized community of believers. But such was the will of the Savior, Who commanded that we render unto Caesar what is Caesar's and unto God what is God's.

States are numerous: they appear in history and disappear. The Church, however, is one and unique for the entire world, and forever. States are national; the Church is supranational. The state acts by external coercive measures; the Church by moral-spiritual warnings or persuasion. The state relies on police and military force; the Church on truth and the voice of conscience.

It is true that in past centuries the pope was at the same time a temporal ruler in central Italy; but this was a transient phenomenon that did not touch the essence of the Church. The modern tiny "Vatican City" has symbolic significance: it exists to remind all the "powers of this world" that the supreme governance of the entire Church must be independent, neutral, and free from political pressures. The pope cannot be the subject of any earthly ruler.

3. "Catholicism is an extremely wealthy organization; throughout the whole world the pope finances numerous institutions." So some people think. It is true that Catholics maintain thousands of schools, shelters, missions, publishing houses, and so forth, and that the expenses for sustaining these institutions are immense. But these funds flow almost entirely not from any rich ecclesiastical possessions, but from the inexhaustible spirit of sacrifice found among all sincere Catholics, arising gradually from the "widow's mite," from the small yet countless donations given chiefly by the poor.

Here is a typical example: in Austria, a modest maidservant recently died; over forty years, denying herself everything not absolutely necessary, she saved her meagre earnings and, with what she accumulated, built a church and a certain charitable home. In good Catholic families children are taught to forgo pleasures for the sake of the poor, the missions, or the hospitals.

This astonishing and continual stream of generosity passes through the Vatican only in a very small measure and gives the Holy Father the ability, at least in part, to aid the multitude of the needy who turn to him for help. There are no imposed taxes or obligatory payments in Catholicism, except in those places where the people themselves voluntarily assume the duty of making regular contributions for certain pious undertakings or institutions.

In many Catholic countries the majority of priests, theological scholars, and sometimes even bishops—let alone monks or missionaries—live more poorly than manual laborers. The popes and cardinals have long been content in their private lives with very simple food and surroundings. During the Second World War, Pope Pius XII denied himself even the heating needed at his advanced age.

Those who imagine that the Catholic Church "pays" for conversions from other confessions are gravely mistaken. This is nothing but dishonest slander. Assistance, when given, is offered in Catholicism regardless of the needy person's religious affiliation, and it would be difficult to find even a few converts whose entry into the Catholic Church brought them material benefit. There is no place in Catholicism for those who would trade in religion. Catholics—clergy and

laity—hold in far higher regard objective yet sincere Orthodox or Protestant believers (though mistaken from a Catholic point of view) than those who would seek to enter the Catholic Church for motives, even if religious, that are not entirely free from ulterior considerations.

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1. Древние иноческие уставы, собранные епископом Феофаном (Затворником), Москва, 1892, стр. 90.

2. Там же, стр. 194.

3. Изд. СПб Духовной Академии, 1856, стр. 50 и 58.

4. Там же, стр. 71.

5. Беседа 34 на 1 посл. к Коринфянам.

6. В житии св. Филиппа Нери мы читаем, что Папа поручил ему однажды проверить слухи о святой жизни одной монахини, которая подвергала себя большим умерщвлениям и, будто бы, имела видения. Святой пошел в монастырь, где она проживала и, когда она явилась в приемную, велел ей почистить ему сапоги. Монахиня выразила неудовольствие и сказала, что чистить сапоги ей не подобает, так как это дело слуг. "Этого для меня вполне достаточно, прощайте", сказал Филипп и пошел доложить Св. Отцу, что в данном случае наверно никакой святости нет, ибо нет смирения.

7. Там же подвизался в первой половине XIX века в качестве простого миссионера русский католический священник, князь Дмитрий Голицын, ради своих религиозных убеждений претерпевший немало гонений.

8. Подлинность этих чудес научно установлена более чем 5000 ученых и врачей, даже из неверующих. См. брошюру "Лурд" на русском языке Леонида Федосеева, Царьград, 1921.

9. Впрочем в церквах латинского обряда очень много молитвенных "почитаний" совершается исключительно на местном языке. Заметим мимоходом, что "Господи помилуй" в латинских литургиях читается по-гречески. На папских торжественных богослужениях Евангелие читается и по-латыни, и по-гречески.